

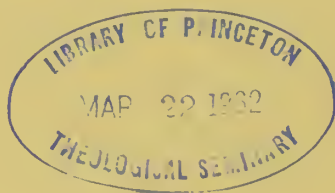
THE CHRONICLE

OF THE



LONDON MISSIONARY SOCIETY

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No. 57.—NEW SERIES.]

SEPTEMBER, 1896.

[PRICE ONE PENNY.]

POWER AND POLICY.

“CONCRETE symbols,” says Professor Fisk, “have usurped the place of the living God.” Forms—formulas—creeds—services may come as a veil between the soul and God. And if we think we have reduced form to its lowest terms, even then we may let our simplicity and plainness come between us and the Eternal. If this be so in any measure, this hindrance it behoves us to neutralise, and come together into the secret place of prayer that we may look out, not on worship, but on Him whom we adore. A poor Roman Catholic woman, when her crucifix was broken, said: “Now I have nothing but Almighty God to trust in.” This is the place and attitude to receive the needed power from on high. We are not straitened in God: He is straitened in us. If to the Giver of our commission we come empty-handed and willing-hearted, with fresh submissive obedience, the equipment adequate for the whole service will be given. Jesus holds His ascension gifts for us. This indument He delights to bestow: “Behold, I give you power over all the power of the enemy.” That promise is not exhausted, but to receive it we must be in direct personal contact with the living Christ. All the promises of sufficiency for service are folded up in Him—secreted,

about His sacred person. The more we plunder Him the more we please Him; the more we bind Him with His own promises the more free He is to empower us. The Christian’s life is enclosed, as someone has said, between two short words: “He frankly forgave” and “He freely gives.” But only an empty hand can grasp the whole Christ.

Wherever the world-wide commission of our Lord is read in the light of the Lord and in view of the “power from on high” hovering about us, no one will be able merely to take an interest in Foreign Missions. A man may say he takes a friendly interest in his neighbour’s business; but to say he takes an interest in his own is jejune and inadequate, if not absurd. The evangelisation of the world is not committed to a select few, but to all Christians as such. In proportion as they are faithful to the Master in the full light of His truth, they cannot merely take an interest in bringing all peoples to know Him. More and more do Christians need to wait on God for enlightenment, and then for equipment. The robustness of our life depends here. Life more abundant, ever more abundant, can only come into the obedient heart.

May it not be well if all readers review the position of their church procedure in this respect? Perhaps the

monthly prayer meeting may be made more important and interesting. The minister may every Sunday pray specially for Foreign Missions, possibly with regard to points suggested by the Manual of the Watchers' Band. Whenever a fifth Sunday occurs in a month it may be well to regard it as a Missionary Sunday. At least one service might be missionary in character, even without a collection. There will, of course, be an annual missionary meeting in each church. If folk are slow at coming on Monday evening, perhaps Sunday evening would be better. At such a meeting there is no need to fear excess of enthusiasm. Much is often lost, too, in congregational missionary meetings through not striking while the iron is hot. As a balance for this, and to put both Home and Foreign work into its proper perspective, churches may do well to issue to each member a list of all special objects for which subscriptions are solicited. Thus all may be thought of and prayed over with a view to a due proportion being given to each. Missionary missions are not very common amongst us; but if Christians came together on five or six occasions, say from Sunday to Wednesday, to read, hear, think, and pray, with the field of the world in view, great good would accrue to some. There need be no collection. Experience shows that such a mission should be repeated in about two years—of course, not every two years.

In this Christian enterprise both dynamics and mechanics must be studied. It is something worse than folly to set up machinery, and make little or no effort to secure the requisite driving power. Both are needed: mechanics have engaged much attention in most churches; dynamics call for increased attention in all.

Let us bring ourselves, and as far as possible our churches, into a still more direct trustful and obedient touch with the Master. We shall give Him cause to say, "Somebody hath touched Me, for I perceive that power has gone out of Me." "Ye shall receive power." The world will be evangelised. CHARLES H. HICKLING.

"CONSULS and missionaries calculate that not less than a million lives of native Christians have been sacrificed as the result of massacres or starvation due to Turkish brutality. The present condition of the people is even worse than when wholesale massacres were more frequent. In many districts there are no male adult Armenians left alive, whilst their widows and daughters are either starving in thousands, or subjected to abominable outrages."—*Daily Chronicle*, Aug. 6th, 1896.



FROM THE HOME SECRETARY.

IN connection with the autumnal meetings of the Congregational Union of England and Wales a farewell meeting will be held in the Temperance Hall, Leicester, on Wednesday, September 30th. Rev. C. A. Berry, D.D., Chairman-elect of the Congregational Union, will preside, and deliver the valedictory address. The Foreign Secretary will introduce the missionary party, consisting of ten missionaries returning to their stations, seven going out for the first time, and seven ladies accompanying their husbands. The valedictory prayer will be offered by the Rev. A. Goodrich, D.D., of Manchester.

WRITING of farewells leads me to remark upon the unexpected way in which nearly all our men available for service abroad have been disposed of. We have had so many great and sudden losses that when existing vacancies are filled up we shall have only three or four men available during next year as ministerial missionaries. For 1898 at present we have accepted only two men, and none for any later date. I have long said or written to any suitable candidates who were delaying to offer themselves through our lack of funds that they had better forward their applications promptly, and I trust that the figures I have just given will lead them to communicate early with me. Judging by past experience, we are likely to want more men for next year, to say nothing of the more remote future.

MISS BALGARNIE, the devoted honorary secretary of the Children's Missionary Band, has kindly sent me the following notes:—

"Since the formation about thirty Bands have become affiliated. By sales of work, concerts, flower shows, magic-lantern lectures, trading, &c., all managed by children principally, a sum of between £70 and £80 has been raised for the L.M.S. Each Band receives a quarterly letter from a missionary, and every member who collects or gives one penny per week receives the monthly magazine *free*. Though still "the day of small things," the movement is on the whole very encouraging. The hon. secretaries or superintendents of Bands are constantly writing about the growing interest and enthusiasm for mission work amongst the children, and many instances of real self-denial, beautiful zeal, and wonderful ingenuity are brought before the notice of the hon. secretary."

Friends interested in this important movement, and desiring further information, should apply to Miss Balgarnie, who is most ready to assist in the formation of new branches by letter or personal visits.

WITH this month we resume our weekly prayer meeting in the Board Room on Thursday, from 4 to 5 p.m. I have reason to believe that some people who would like to attend do not know that such a meeting is held. I therefore call special attention to it here, and ask London ministers, Directors, and Watchers' Band secretaries to make it as widely known as possible. If one person could attend each week from half our churches in London, or even from half our Watchers' Bands, we should feel greatly encouraged, and I believe find larger blessing in the meeting.

ARTHUR N. JOHNSON.

FROM THE EDITORIAL SECRETARY.

WERE Mr. Thompson at his post just now, there are at least two matters about which he would wish to pen a few lines. He is, however, away taking his well-earned holiday.

THE first matter is the news from Hankow. Only a month ago we had to record the great loss sustained by the Mission through the death of Dr. E. P. Turner. On Monday, August 10th, another telegram came to hand announcing in brief but painful language that Mr. W. G. Terrell, of Hiau Kan, an out-station about forty miles to the north-west of Hankow, had died (we presume, from the date given, at Hiau Kan) on the previous Friday, August 7th. No details are given, but the bare fact of his death made known. Mr. Terrell was a member of the Highbury Chapel, Bristol, and came to the Society backed by the sympathy, confidence, and esteem of the Bristol Auxiliary. With Mrs. Terrell he went out to Central China in 1891, and soon proved himself to be a man of energy and resource. Settling in Hiau Kan, he had the great joy of gradually consolidating and extending the work. Dr. Walton joined him in 1892; permanent buildings were rising to take the place of the poor temporary premises with which they had to content themselves at first, and a bright prospect for the future made all concerned hopeful as to the future development of the station. But now this heavy cloud has gathered and burst. Particulars must be patiently awaited. In the meantime let us remember in prayer the widow and her orphan child, the sorrowing mission circle again weakened by the loss of a devoted, capable, and useful worker, and the distressed relations in Bristol and elsewhere so unexpectedly bereft.

THE second point demanding notice is the state of things in Madagascar. From all parts of the island the letters received by the last mail brought very bad news. The central portion—the capital and a few towns containing French garrisons excepted—was at the mercy of bands of lawless raiders dominated by an anti-foreign and anti-Christian spirit. Village chapels, schools, evangelists' houses, even dispensaries and a leper asylum, had been ruthlessly destroyed. In some districts the work of years appears to have been overthrown, and where a few weeks before fifty or sixty congregations had assembled scarcely a tenth of that number remain. Many Christians have lost their all, not a few have been murdered in cold blood, and a large number have been grossly ill-used. The worst feature in the movement is the intense heathenism that dominates it. Law-abiding, peaceful, well-behaved citizens suffer; the rowdy riff-raff of the island is for the moment in power, excepting, as already stated, where French troops are stationed. Probably

before now the measures taken by the Resident have proved effective and an improvement brought about, but it will take a long time to undo the mischief wrought.

THE Annual Report for 1896 is now ready for distribution. In publishing it this year, the Directors have sought to effect a much-needed economy. The cost of producing the Report has often been criticised, and the Special Committee on Income and Expenditure, which recently sat, unanimously pointed out that this was one of the few items in which a saving might with advantage be attempted, especially as regards the number of the large and expensive complete Report. Desirable as this economy was, the wish of subscribers to have a report containing full lists of contributions had to be borne in mind. How to meet this wish was the problem, and the abridged form of the Report now published contains these lists instead of the detailed reports from stations as hitherto, many having expressed their preference for the former rather than the latter

GEORGE COUSINS.

PROCEEDINGS OF THE BOARD.

Board Meeting, July 28th, 1896.—Mr. W. E. WHITTINGHAM in the chair. Number of Directors present, 53.

The Board received Mr. R. C. Jenkins on his return from China invalided, and bade farewell to several new workers, in addition to the Rev. W. N. Lawrence, returning to the Island of Aitutaki, Cook Islands Group, South Pacific, and Miss Smith, returning to Peking. The Foreign Secretary told the Directors that Mr. Jenkins had done well as an evangelist at Chi Chou. During his first term of service Mr. Lawrence had produced improvement in every direction. Mr. Bevan Wookey, B.A., B.D., of New College, who had been appointed to Samoa, was the son of the Rev. A. J. Wookey, of South Africa, whose name was well known for his devotion and the ability he had shown in many directions. Mr. J. H. Morley, of Western College, was also going to Samoa to take part in educational work. Miss Frances Hare had been appointed to succeed Miss Frédox in the charge of the Girls' Central School, at Fianarantsoa, Madagascar. Though she expected to sail with Mrs. Pearse in August, it was quite possible that her departure might be deferred, on account of the troubles in Madagascar. Mr. A. D. Peill, M.B., C.M., is the son of Mr. and Mrs. Peill, of Madagascar, who made their presence and influence felt in a very wide circle when they were last in England. Dr. Peill was going to North China on a roving commission, first to act as *locum tenens* to Dr. McFarlane, at Chi Chou, and then to settle down either at Tientsin or Yen San. Miss Smith was greatly needed to resume her valuable work among girls and women in the East City, Peking.—The Chairman assured the missionaries of the sympathy and prayers of the Board.—The Rev. J. P. Gledstone commended them to God's keeping.—Each in turn briefly addressed the meeting, and then, by a happy conjunction of circumstances, Mr. Thompson was able to introduce Mrs. Haddis, one of the agents of the Mirzapur Mission, North India, who had just arrived at the House, and who has for years past done valuable work for that Mission.

The Directors accepted with regret the resignation of the

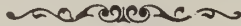
Revs. Dr. S. H. Davies, of Samoa ; G. A. Shaw, of Madagascar ; and W. Thomas, of Central Africa, on account of ill-health.

The Directors expressed their hearty congratulations on the attainment of the jubilee of his ministry by the Rev. B. E. Anderson, of Oudtshoorn, South Africa.

Mr. C. J. Cribb, of Brisbane, was appointed to the New Guinea Mission, instead of to China, as previously intended.

The Foreign Secretary announced that he had heard that morning of the death of Mrs. T. Brockway, of Ambositra, Madagascar, when twelve hours from Cape Town, on her journey home with her husband and daughter.

It was announced that the sum already paid and promised towards the support of two additional missionaries in Central China, in response to Dr. Griffith John's appeal, amounted to £311 19s., in addition to which a friend of the Society, who wished to remain unknown, had undertaken to contribute £150 a year for the support of one of the missionaries, and to meet the expense of outfit and passage in addition.



ADDRESS TO HIS EXCELLENCY LI CHUNG TONG.

THE following address, suitably illuminated, was presented to H.E. the Viceroy of China, during his visit to this country :—

“London, August, 1896.

“To His Excellency

“Li Chung Tong.

“SIR,—We, representatives of various Missionary Societies who have established Christian Missions in China, respectfully beg to offer to your Excellency the expression of our hope that your visit to our shores may afford to your Excellency much gratification.

“We venture to believe that your Excellency has found time, amidst the many serious demands of your exalted and responsible position, to make yourself somewhat acquainted with the nature of the work in which the Christian missionaries are engaged in the Middle Kingdom. You do not, therefore, need to be informed that our holy religion teaches men to be law-abiding, virtuous, and benevolent, and that the missionaries in the Viceroyalty which is under your own distinguished government, in common with those who are labouring in other parts of China, are men and women who are devoting themselves faithfully to the task of doing good by the benevolent practice of medicine, by promoting the education of the poor, and by preaching the great truths of Christianity. We avail ourselves of this opportunity to assure your Excellency how highly we appreciate the enlightened policy which has led the Imperial Govern-

ment of China during recent years to accord to missionaries the right to travel freely, to dwell under the protection of the law, and to pursue their peaceful callings in any part of the great Empire under the Imperial rule. We are well aware of the practical difficulties which have frequently arisen to hinder the full enjoyment of the privileges thus accorded, but we venture to look with confidence to the great statesmen of China, among whom your Excellency has so long held a position of conspicuous influence, to give increasing effect to the gracious Proclamations of the Imperial Ruler of the Middle Kingdom, so that a real safety and freedom may be enjoyed by all who are pursuing the peaceful and beneficent calling of the Christian missionary.

“We trust that the long journey which your Excellency has taken to visit Europe may be completed in perfect safety, and that you will return to your home in the best of health, and be spared to continue to render those distinguished services to your Emperor and your country which have made your name illustrious throughout the world.

“Praying ever for the peace, prosperity, and progress of the great Empire you represent, and believing that these best blessings are intimately associated with the progress of the Christian religion,

“We have the honour to be,

“Sir,

“Your Excellency's faithful servants,

“ALBERT SPICER,

“Treasurer, London Missionary Society. ✓

“J. GORDON WATT,

“Secretary, B. and F. Bible Society. ✓

“ROSAMUND ANN WEBB,

“Secretary, Soc. for Promoting Fem. Ed. in the East. ✓

“JOHN H. KENNAWAY,

“President, Church Missionary Society.

“HUGH M. MATHESON,

“Convener, English Presbyterian Missions.

“GEORGE WM. OLVER,

“Secretary, Wesleyan Missionary Society.

“J. HUDSON TAYLOR,

“General Director, China Inland Mission. ✓

“JAS. ALEX. CAMPBELL,

“President, National Bible Society of Scotland. ✓

“ALFRED HENRY BAYNES,

“General Secretary, Baptist Missionary Society. ✓

“JOHN MCMURTRIE,

“Convener, Foreign Mission Com., Church of Scotland.

“WATSON GRACE,

“Secretary, Friends' Foreign Mission Association." ✓

THE STORY OF KAMAKSHIAH, FIRST HEAD MASTER OF GIRLS' SCHOOL, MADRAS.

KAMAKSHIAH was a young Brahmin of the Sivite caste, and wore the marks of Siva on his forehead as all Siva's worshippers do. He was educated in the Missionary Institution of the L.M.S., and consequently had a good knowledge of the Bible. The Rev. C. Hall was then in charge of the Institution, and Mrs. Hall wished to begin a day school for the little neglected heathen girls of Chulai, the quarter of the city in which she resided, and, as a Christian head master could not be procured, as the next best alternative she engaged Kamakshiah, as her husband had a high opinion of him.

Kamakshiah was therefore installed as head master, and provision was otherwise made for the Bible instruction of the children, as however much knowledge of the Bible a man may have, if he has not shown his belief in the truth by a public confession of it, his teaching cannot have its proper effect. The school prospered, as Kamakshiah was much respected in the neighbourhood and he threw his whole energy into it. Thrown much into the society of missionaries, observing their lives, and listening to their words, he became convinced that there was more than a name in being a disciple of Christ.

He joined a Bible-class held by one of the missionaries, and learned to truly love the Saviour; but, being naturally of a very timid disposition, he feared to confess Him openly. On taking charge of this school in 1877 I found Kamakshiah at the head of it, and the school could not have had a better head. I never found him deceive me in the least particular, or tell me even the shadow of a falsehood—a great testimony to give of a Hindu, and more especially of a Brahmin, when deceit is the besetting sin even of our native Christians. Many conversations were held with him about confessing Christ, but he dreaded to take the step, as it would cut him off from his wife and children and all who were dear to him.

How little do English people understand the terrible ordeal a Hindu has to undergo in becoming a Christian! It is not enough to describe it, some experience of the terrible working of the caste system is needed before a proper idea can be formed of it. Death is a small evil compared to it. Hindu fathers would rather see their sons dead than openly professed Christians. Never of a very robust constitution, his work told on him, and a severe cold, caught in the cold season, was the beginning of the end with him. Anxious and earnest about his work, I found him in school one day scarcely able to stand and looking as pale as a ghost (for Hindus have a ghostly paleness peculiar to themselves), when I sent him home, and he went never to return. Then it was, in the near prospect of death, that his faith shone out bright and clear. Losing his timidity and the fear of man that had fettered him in his lifetime, he confessed before his family and friends the name of Christ.

When visited by a bigoted Brahmin of the neighbourhood he said to him: "I am a Christian." The missionaries came to his bedside and read and prayed with him in the hearing of all. On the occasion of one of these visits a troubled look was visible on Kamakshiah's countenance, and, being asked the reason, he said he had been taught to believe that when death took place the soul would enter another body, and he would like his soul to go straight to God. He was told that he need feel no fear on this account; that when death took place his soul would enter at once into the presence of God. On another occasion he said: "You know where my hope is placed?" The answer was: "In Christ." "Yes," he replied, "in Christ only." He asked if Mrs. Hall (now dead) would recognise him in the "Better Land," and, on being told she no doubt would, he smiled and said: "We shall all meet there." Being in great pain, his cry was: "Lord Jesus, come quickly and take me to Thyself." When dying and unable to speak, though still conscious, on being asked if it was well with him, he raised his hand and pointed to the text that hung over his bed: "He that believeth on Me shall not perish, but shall have everlasting life."

My reason for telling you this story is to give you a type of many young men in India at the present day who, educated in our mission schools and brought under Christian influence, are convinced of the truth, and are secret followers of Christ, but are afraid openly to confess Him. What the young men of India need is the *martyr spirit*. It is for such a baptism of the Holy Ghost that we need to pray for them.

When Kamakshiah was on his death-bed one of his requests was that I would look after his only son. This I understood primarily to mean that I would teach him about Christ; and, feeling it to be a sacred charge, I endeavoured to carry it out. The boy came to me every Sunday, and we read through the "Peep of Day" together—for he was but a little fellow—then the New Testament, and several other studies. He attended our mission school, and I had good hopes of him, for he told me he had given up idolatry, and when any of the idols or religious ceremonies were mentioned he laughed at them. He learned a prayer, which he said daily, and we often prayed together. His relatives, at length becoming alarmed lest he should renounce Hinduism and become a Christian, had him removed away from Madras, and since then I have only seen him once. I fear that, unlike his father, his *heart* has not been brought under the power of the truth, though his intellect has been enlightened and, as we may say, *intellectually* converted. Here, again, this lad may be taken as a type of many in India who, though seeing the folly of idolatry and the excellency of Christianity, have not taken Christ to be their own personal Lord and Saviour, and not submitted their hearts and lives to His governorship. Let us pray for him and all such. One consolation is that the seed has been sown, and needs but the fructifying power of the Spirit. C. BROWN.

PLEADING FOR THE LEPERS.

Almora, North India,
July 20th, 1896.

DEAR MR. COUSINS,—You omitted to insert my last appeal on behalf of the Leper Asylum. I am now 800 rupees in debt, and see it daily increasing; and where we shall be at the end of the year it is difficult to say. The cause is two-fold. Invested securities, which form the endowment made by the late Sir H. Ramsay, have fallen in value from 4 per cent. to 3 per cent., which means a reduction of 350 rupees in the certain income. Then this year we have been on the verge of a famine, which has increased our expenditure on food considerably. It is impossible to refuse to listen to the piteous appeals of applicants for admission, and so our available accommodation is usually occupied. We have at present 127 inmates, the maintenance of whom is always a serious matter, even when there is no special cause for deficiency in the funds. I am hoping to receive some help from the Mission to Lepers; but I am sure that some of our L.M.S. friends would also rejoice to help us if they knew the need. Perhaps the following item would interest some.

A few weeks ago we had a visit from Mr. Wynkoop, the Secretary of the North India Bible Society, who gave a short address to the lepers on the Bible Society and its aims, in which the poor lepers were deeply interested, and proposed that out of their poverty they should give a small collection to the Bible Society. How were they to do this? The inmates of the Asylum cook their own food, and in the case of those who are quite helpless cook for them also. To cook their food they need firewood, and so receive the small allowance of 4 annas, about 4d. per month, to purchase it. Some of them with great economy are able to save a pice or two out of this, which they usually devote to the purchase of very small quantities of meat, an article of diet they do not receive from me. When they feel interested in any object, as they have in the Bible Society, they deny themselves their little luxury, and give the pice they have saved. On Sunday, July 5th, they did this at the usual afternoon service, when there were about one hundred present in the little chapel. The result was a collection of 385 pice, making 6.03 rupees. I saw some of them give as many as 5 and 6 pice each, a large sum for them, and must have been the result of great economy for three or four months. Think of the self-denial it meant to them; but their love for the Bible and their desire that others should also learn to love it was greater than the love of their little luxury. There are many affecting experiences connected with the lives of these dear, maimed, suffering brethren in Christ. Their knowledge is not great, and their faith is very simple compared with that of many more favoured of their brethren; but in love to Christ their Saviour they vie with most. Will not some remember that "inasmuch as ye have done it unto one of the least of these My brethren," &c.?—Yours very sincerely,
G. M. BULLOCH.

MARTANDAM, TRAVANCORE.

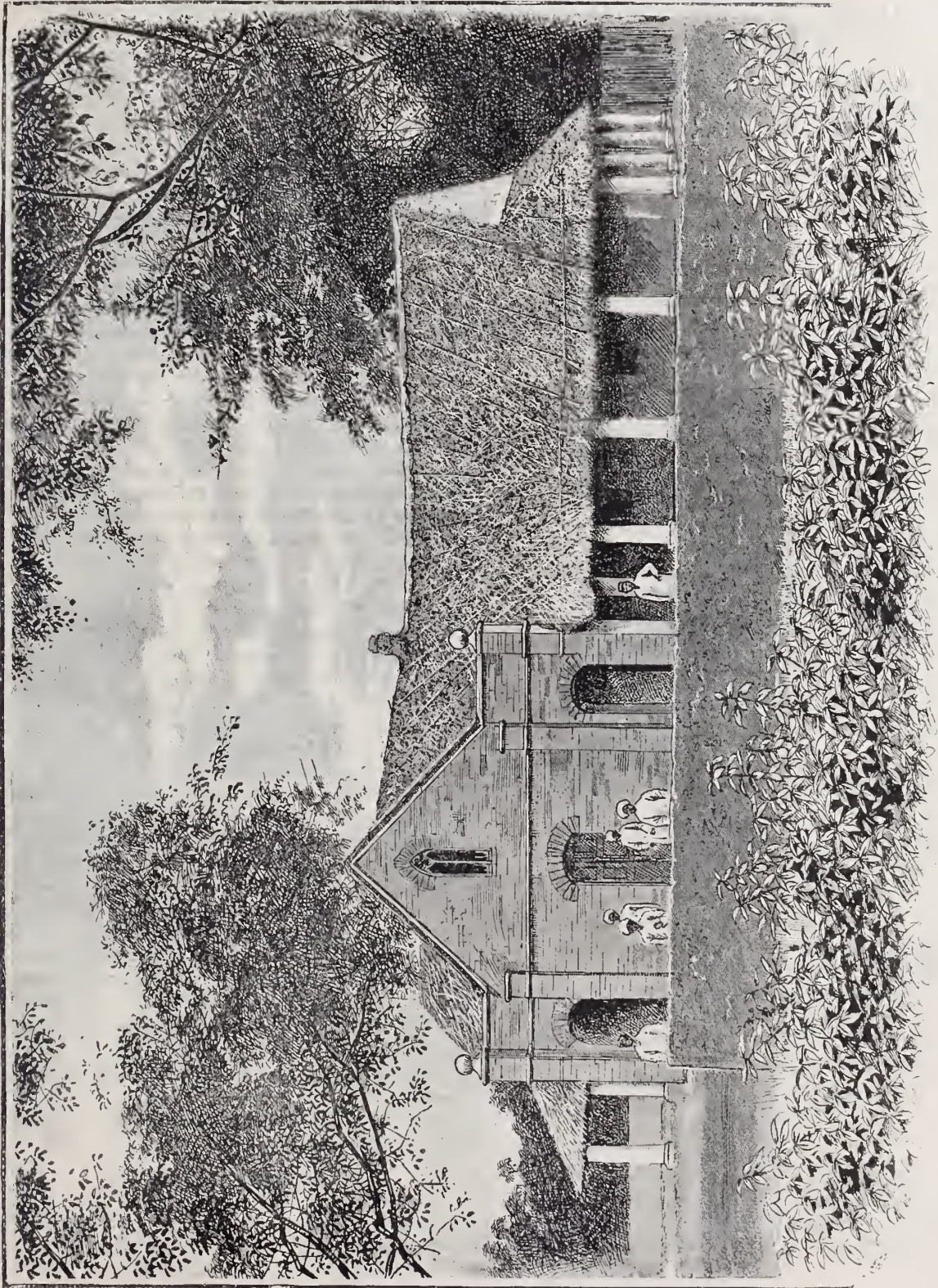
MARTANDAM continues to be a fine centre for mission work. Situated on the main road, having a large bi-weekly market, post and telegraph office, a large middle English school, a growing girls' school with about 100 scholars, vernacular school, reading room, and the substantial new Centenary Medical Dispensary, and being the centre of large Christian congregations, there are of necessity a considerable number of mission agents living or staying there. It is satisfactory to find, therefore, that it continues to be entirely self-supporting, the mission agents freely giving all possible help to the pastor in his work. Readers will be glad to see the following extract from Rev. S. Matthias' (Ebenezer, Dewsbury) report:—

"The past year has been one of sore distress, the drought of the two previous years having continued during the former half of this year also. This unprecedented distress has been heightened by the outbreak of cholera, which carried away as many as twenty of our Christians, besides so many of other religionists. Our hearty thanks are due to our Medical Mission, as also to the Travancore Government, for their ready medical help.

"The Sunday services have as a rule been well attended. With the view of meeting the requirements of the ordinary members of the congregation, consecutive historical addresses are delivered at the morning services, while at noon regular sermons are preached from a text. The local medical evangelists and teachers have laid me under deep obligations by their cordial help in preaching and in taking part in the services. The Sunday afternoon is usefully spent in teaching classes composed of children of both sexes, young men and women. At the mothers' meeting, conducted on Saturdays, a chapter from the Bible and the Pilgrim's Progress were read and explained.

"During the year our small, old-fashioned chapel has been considerably enlarged and improved, as also forms enough to seat the audience have been provided.

"At Kanjirapuram, one of our sub-stations, at the close of a special meeting at which the local medical evangelist, the school inspector, and the pastor of Kristucovil delivered very stirring addresses, I had the pleasure and privilege of baptizing ten adults and twenty-nine children. At Pakodu, another of our sub-stations, a new school building is in course of erection. The long-contemplated chapel work at Virikodu could not be taken up during the year on account of the famine. We hope, however, that ere long we shall be in a position to achieve our long-desired object. All these three sub-stations have with great difficulty supported their respective agents."—*Report of Rev. Joshua Knowles.*



MISSION HOSPITAL, MARTANDAM, TRAVANCORE.

DEATH OF MRS. THOMAS BROCKWAY, OF MADAGASCAR.

WITH deep sorrow we have to add one more name to the unusually long list of losses recorded in last month's CHRONICLE—viz., that of Mrs. Thomas Brockway, who died suddenly on board the ss. *Pembroke Castle* on Sunday evening, July 5th, when twelve hours from Cape Town, on her way home with her husband and daughter. On account of a threatened attack by rebels upon the town of Ambositra, Mr. and Mrs. Brockway had to leave hastily and join their daughter, who had already started for the coast. The necessity for this hurried departure was increased by the rumour that the missionaries of the Norwegian Missionary Society at Antsirabe had all been murdered. Happily the rumour proved untrue, the missionaries having been rescued just in time. Mr. Henry T. Clark, of the Friends' Foreign Mission Association, who, with his wife and daughter, joined the *Pembroke Castle* at Tamatave, and who has written the sad news to the Mission House, found Mrs. Brockway apparently very well, bright and cheerful, as was her wont. Though she, however, soon became poorly, Mr. Clark attributed it to the ocean voyage; but she grew rapidly worse on Sunday, July 5th, and died at about half-past eight o'clock in the evening. The cause of death, according to the medical testimony, was malarial fever. Mr. Clark adds: "We came out together in 1871, and we have been great friends ever since. It is singular that we should now be going home together, and that this sad event should take place. You know their worth as missionaries, and I need not enlarge on this point. They were both of them very faithful stewards of that given to them by their Master. They served Him and your Society faithfully and well. I count it a privilege to have known them for so long." Mrs. Brockway went out to South Africa with her husband as long ago as March, 1859, and did invaluable work at Peulton, and subsequently for twenty-five years at Ambositra, Betsileo County, Madagascar. They have also enriched the Society's staff of workers by giving two sons and two daughters to the work, though one of these (Mrs. Gaze) has had to remain in this country since the state of her husband's health rendered it compulsory for him to relinquish his post in South India, while a third son (Harry) was suddenly removed while pursuing his medical studies in Edinburgh. Much sympathy is felt for all members of the family in their sudden bereavement.

"Cape Town, South Africa,

"On board ss. *Pembroke Castle*.

"To Rev. R. W. Thompson, Foreign Secretary, L.M.S.

"DEAR SIR,—When we joined this ship at Durban we found the Rev. T. Brockway, his wife, and daughter, who had come on from Tamatave. Mrs. Brockway was still

suffering from mental and bodily illness, consequent on the fearful time they, in common with all the missionaries in Madagascar, had passed through. The doctor took a serious view of her illness from the first. At Algoa Bay she seemed to recover, and got into the saloon for a few hours. The improvement was only temporary, as the end soon came, and she rapidly sank, and died as we steamed out of Mossil Bay, to the inexpressible grief of her family and the sorrow of all on board. I personally spoke little to her; but those who had that privilege all agree that she was one of the brightest, most hopeful, and bravest of Christian women. How the death of this missionary called out the sympathy of all on board is one of the finest traits in the Christian character. Each vied with the other who could do or help most, and when I tell you we had Norwegian and Swedish, Episcopal and Quaker pastors, Catholic priest, prioress, and rev. sisters, you will see that sectarian differences had no influence or place at such a time; and it is well that it is so. Death is the great leveller. It is almost invidious to mention names where all felt 'that touch of nature that makes the whole world kin'; but if anyone should be named it is Father Thomas Ford, Diocesan Inspector of R.C. Schools in the Cape Town Colony. He comforted the stricken brother, and sat with him in his loneliness with a depth of Christian tenderness touching to witness. To-day we laid all that was mortal of the aged saint in the beautiful cemetery of Maitland, six miles out from Cape Town. Beautiful wreaths built up of rare tropical flowers were contributed by the captain and officers, the first cabin passengers, the second cabin passengers, and the Castle Packet Co. The Union Jack covered the coffin, and on this were laid the wreaths. So in the Africa she loved so well, and for whose betterment she had given the prime of her womanhood, she sleeps under the shadow of the blue gum tree, and the wild orchid springing at her feet, within sound of the ripple of Table Bay washing up the silver sand; high over all Table Mountain towering 3,000 feet, and, like some giant sentinel, keeping watch and ward over the thousand sacred memories of this African God's acre 'until the day break and the shadows flee away.' The air is full of talk of the union of Christendom. An object-lesson like this is worth all the columns that have been written. As we turned from the grave to get the train back to Cape Town, Mr. Clark, a Quaker missionary, took one arm, Father Ford took the other, and supported the bereaved husband. Sir Gordon Sprigg, the Prime Minister of Cape Colony, sent a wreath, and his daughters were present.

"We may be nearer the millennium than we dream, for 'the greatest of these is charity.'

"I am, yours faithfully,

"ALEX. FORREST.

"Heaton Moor."

DETAILS OF DR. TURNER'S DEATH.

Hankow, June 13th, 1896.

MY DEAR MR. COUSINS,—The news of Dr. Turner's death will have surprised and saddened you. Last week I sent you a line giving you some idea of his condition, and of the fears we entertained with regard to him. The prospects at the time, with regard to both Gillison and Turner, were very dark, still we went on hoping, praying, and working. But, in spite of all our efforts, he passed off about six o'clock yesterday morning, and was buried at half-past six in the evening.

He was ill on the 2^d inst. (June), but he kept the fact to himself till the 5th. On the morning of the 5th, about half-past seven, I received from him a note, and went to see him :—

“DEAR DR. JOHN,—I don't want to 'knock up,' but perhaps it would be the wisest thing for me to be in bed to-day. I find my temperature is 103 degs., and I have been slightly feverish since Tuesday afternoon. I have said nothing to Gillison about it yet. What do you think I had better do? Could you look in for two or three minutes?—
Yours sincerely,

“E. P. TURNER.

“June 5th, 1896.”

Dr. Gillison was ill himself, and had taken to his bed. I went to see Dr. Turner. I saw that he was quite ill, though dressed to go to the hospital. I sent him to bed there and then, and got Dr. Thomson, the community physician, to come and look after both Gillison and himself. On Sunday Drs. Thomson and Hodge had a consultation, and came to the conclusion that it was typhus in both cases. They were, however, very hopeful with regard to Turner, being young and strong. With regard to Gillison they had their serious fears, but none, or almost none, with regard to Turner. Unfortunately, delirium came on on Monday; and, with very little interruption, he was more or less delirious right through to the end. To feed him became almost impossible, whilst the waste of strength was fearful. He soon lost all consciousness, and thus passed away.

Had not delirium come on, I feel sure he would have rallied. On Sunday morning I read and prayed with him and Gillison, and he seemed much comforted. But I had not the slightest fear concerning *him*, when we parted. He looked so strong and so bright.

There can be no doubt that both Gillison and Turner took the disease from the patients at the hospital. There were several cases of what they took to be malarial fever in the hospital at the time. It has been found since that, with one exception, they were all typhus. It is a singular fact that all the cases have turned out well. Some have left the hospital completely cured, and the others are convalescent. Dr. Turner lost his life in trying to save others. “He saved others; himself he cannot save.”

Everything that medical skill and careful nursing could do for Turner was done. Both Thomson and Hodge are able men, and both did their utmost for him. Three missionaries have been attending as nurses constantly, and nothing could exceed their carefulness, tenderness, and brotherly love. I am only sorry that he allowed the disease to run on for three days without mentioning his condition to anyone. His silence, however, was characteristic of the man. It was Gillison's illness that made him keep it to himself. It was a mistake; but he was actuated by an unselfish thoughtfulness for his colleague.

My heart goes out in deep sympathy for his father and



THE LATE DR. E. P. TURNER.

mother; and I do earnestly pray that God may comfort and strengthen them in this hour of sorrow. God is love, and He knows what is best. He has accepted their offering, and has glorified it.

My heart is very sore as I think of the loss the Mission has sustained in his death. He was a very young missionary; but I was delighted with him as a colleague. I had learned to love him sincerely and trust him implicitly. He was a man without a fad that I could discover. He came to China to do God's work, and his one ambition seemed to be to please Him. He was willing to go anywhere as God might direct. I asked him on one occasion if he would go with me to Hunan, should the province open to the Gospel. “Yes,” was his reply, “I am prepared to go anywhere.” He took

to the Chinese at once, and he seemed to have a great deal of that blending power which a missionary in China must have if he would win the confidence and affection of the people. He seemed to me so true, so earnest, and so single-minded, he would have made an excellent missionary in every way had his life been spared.

But dear Turner has been taken away from the midst of his chosen sphere of labour without having been permitted to strike a blow. He was preparing for work, he was eager to begin, and the prospects before him were full of promise. Shall we say that he lived to no purpose? Shall we say that the sufferings of his last days were fruitless? Shall we say that a great mistake has been made? No! Our faith in Christ makes it impossible that we should say that.

"Nothing is lost! For failure cannot be where wisdom infinite evolves the plan."

And now are there none among the young men of our churches willing to be baptized for the dead—to fill up the place of the dead saints, even at the risk of sharing the same fate? Should the early death of Dr. Turner move the hearts of the young men of our colleges and universities to a consecration similar to his own, we shall have abundant reason to bless God that he came to China, "though short his day." We are in need of men. China is opening in a wonderful way. The openings around us here are marvellous; and it looks as if Hunan itself was about to become accessible. Oh, that God would touch the hearts of His people in England, baptize them with the missionary fire, and cause the frost-bound stream of liberality to flow!

You will be thankful to learn that Dr. Gillison is improving. I think I may say that he is now out of danger. The doctors are more than hopeful. Our hearts are overflowing with praise.—I am, dear Mr. Cousins, yours very sincerely,
GRIFFITH JOHN.



TO HELP TO HEAL. By Lucy E. Guinness. London: E. Marlborough & Co., 51, Old Bailey, E.C. Price 3d.

THIS is the title of another little *brochure* from the pen of Miss Lucy Guinness, who so recently issued that striking booklet, "Which House?" It is a *résumé* of Protestant Missions on the Congo and the needs of Central Africa, and is an eloquent call for prayer on their behalf. It abounds with portraits, pictures, and maps, and the whole makes a very original and convincing missionary appeal.



THE STORY OF A NEW MEMBER AT FATSHAN.

IT is said that, as a rule, the evangelisation of women in the East must be carried on by women. We have just seen an interesting exception to this rule. Last Sunday we had the joy of receiving into the church at Fatshan a Mrs. Wong, whose instruction has been given her solely by her male relatives. Her husband, sons, and younger brothers were baptized in September, 1895, but for months before had been earnest believers. My first visit to the family was in April, 1895, and the report I had to take back to the preacher was that the whole family seemed just like a well-established Christian family. Their idols had already been put away. Mrs. Wong was a quiet, refined lady; and when the conversation turned on the losses her husband would have to suffer if he entered the church her few quiet sentences, saying that the doctrine was so good that it was worth while suffering for it, and that the Saviour had done so much for us we need not grudge suffering for Him, were stamped with evident sincerity. Before she saw me she had never seen a Christian woman, nor, indeed, any church member, for if the preacher had been to the house she had never come out to see him. So all that she knew was what she had learned in her home. From that time to the day of her baptism she had only the same teaching, for she has bound feet, and her domestic duties are hard to leave, and riding in chairs is expensive, so she only went to the chapel once—on the first Sunday in the Chinese New Year. I have been almost every month for a short call, with the chair-bearers waiting impatiently to take me on to the chapel, and on several occasions a Bible-woman or a Christian "sister" has gone with me, but that is all.

In September all the men of the family were baptized: her husband, three sons, and her two younger brothers. The eldest son and Mrs. Wong's brother, Mr. Ch'an—both youths of nineteen—taught a school together, and the natural consequence of their change of faith appeared when the New Year came, and their scholars did not return. This they had foreseen, and took cheerfully. Old Mr. Ch'an, a merchant, who thoroughly believes that the Gospel is true, and whose sole objection to it is that he considers that to be a Christian means to be a poor man, consulted with Mr. Wong as to what the youths should do next, and they decided to send them to Canton. The two elder youths went to the Baptist school to learn English, with a view of going into business, and the younger Ch'an was sent to the hospital to study medicine. At the same time Mr. Wong's sister, his daughter, and Mrs. Wong's two little sisters, with one or two other relatives, were taken to the American Presbyterian Boarding-school. This was in March. The boys came to see my brother sometimes on Saturdays, and he asked them if they were willing to begin evangelistic services on Sunday mornings in Shaki

Chapel. After some consideration (for the pulpit is seldom occupied by young, untrained men) they agreed, and for several Sundays they preached from ten to twelve to the crowds who came in when the door was opened. One Sunday Mr. Wong spoke first on sin, and Mr. Ch'an followed on the forgiveness of sin. On May 10th he felt ill, but came and spoke as usual; but felt worse when he returned to the school, and the next day was taken seriously ill. The school-teachers feared that it was plague, and had him removed to the hospital, and closed the school for a month. His one word to anyone not yet a Christian who came near him in his illness was: "I beseech you a thousand times not to say you will not believe the doctrine." His father came down, and finding that the sick youth could not remain in the hospital, but must be removed to a boat on the river, decided to take him home to Fatshan and let his mother look after him. Strange to say, a slave-girl in their family had plague the week before, and they had done all in their power to cure her. They were praying for her the whole of one night, and thought she was recovering, but she died. The doctors gave little hope of the sick boy's recovery, but we all felt that we could not give up hope, and had special prayer for him. He promised to be such a useful man, and there are so few to do the work. However, the Lord's call to higher service had come, and on May 18th, at eight o'clock in the morning (he had told them on the previous evening that he would leave them at that time), he went, the first of the family to stand before the King. The details of his last hours on earth are very touching. When they got home on Saturday night he said: "I am so glad to be at home." He charged his mother not to delay any longer, but to join the church as soon as possible. (The delay was probably due to her husband, who feared that people should think evil of her, as they do of women who join the church.) He said she must not kneel down and "cry for his soul to return"; that no heathen practices were to be allowed after his death. He was very anxious that no one should catch the plague from him, and kept warning them to keep away from him—even down to the old serving-woman. Every now and then he uttered words of prayer, and urged them to keep the doctrine—the doctrine was the most important of all things. They dreaded seeing him suffer at the last, but he passed away painlessly. Just at the end he opened his eyes and said, in a wonderfully gentle voice, and with great joy: "Look what a number of foreigners, and how joyful they all are," and then he left them. Surely this Chinese boy had caught a glimpse of the "great multitude of all nations, and kindreds, and people, and tongues," and had gone to swell their number.

When the word came of his death we prayed very specially that his family might be kept true to Christ through this crushing blow. Our hearts were filled with praise when Mr. Yeung sent us word that they were all perfectly steadfast, and that he had never seen such a wonderful example

of resignation to God's will as this family presented. In China the death of the eldest son is a most terrible calamity. One charge brought against the Jesus Church is that a family which joins it will be extinguished, and, really, it does frequently happen.

Mr. Yeung, the preacher in Fatshan, is very much grieved at the loss of this young man, for he had spent much time in preparing him for the work of a preacher, and he feels that it is the loss of a prepared instrument. But the young man's mind, for months past, seemed to dwell much on the thought of the uncertainty of life. It was he who hurried on his father to be baptized. Mr. Yeung said he used to wonder at the way he worked, going to all the schools in Fatshan, and telling the Gospel to the teachers, and urging the claims of Christ on all whom he met, "doing the work of a year in a day," Mr. Yeung expressed it, but now he understands.

Surely the short life of this youth, always good and obedient and loving in his home, but, after he found Christ, filled with a burning zeal for His Kingdom, must be rich in results which will help on the progress of the Gospel in China. His mother's baptism, last Sunday; is the first-fruits.

ETHEL WELLS.

MISSIONARY TRAINING INSTITUTE OF THE WOMEN'S FOREIGN MISSIONARY SOCIETY OF THE FREE CHURCH OF SCOTLAND.

THIS Institute, 31, George Square, Edinburgh, has been established to test and train young ladies who desire to be missionaries abroad. Its Superintendent is Miss A. H. Small, formerly of Poona.

The ordinary course extends over two years, each with a winter term of six months and a summer term of fully three months. It includes class studies in Scripture, lectures on Old and New Testament Introduction, Apologetics, Christian Doctrine, Evangelistic Theology, Christian Missions, &c.

Provision is also made for the teaching of Indian languages, singing, ambulance work, &c. Practical training is given in Home Mission work under experienced guidance.

The next term will begin on October 1st.

The whole charge for the year, including board and instruction, is £50.

Intending candidates are requested to send in their names as early as possible to Rev. William Stevenson, Secretary, Free Church Offices, Edinburgh, by whom all information will be given, or to Miss Small, 31, George Square, Edinburgh.

WOMAN'S WORK



LIGHT SHINING IN A DARK PLACE!

EARLY one April morning I set off with a Bible-woman for a long-deferred visit to the village of Maheshpur. There had been no rain for many months, the ground was dry and parched as I had never before seen it, and the glare from the white roads hurt our eyes as we drove along. A few miles out we left the *gari* by the roadside, and turned to walk across the fields to a village hidden behind a clump of trees some distance off. It was still early enough to be fairly cool, and I much enjoyed the fresh country air after the stifling alleys of the city. An Indian village is quite unlike an English one with its central street, its shady lanes, its church, and pretty school-house. An Indian village rather resembles the irregular clustering buildings of some huge, half-tumble-down farmstead, men, women, and children dwelling in thatched sheds, sometimes back to back, sometimes with narrow footpaths between them; here and there is an open space, where the women congregate to make cakes of fuel, or where the village potter spreads out his clay vessels to harden in the sun. There is usually somewhere near a small, deep pond, surrounded by clumps of bamboos, which receives into its dark, unsavoury depths the whole surface drainage of the place. Tethered grey and white cattle, heaps of chopped straw or other field produce, gaunt pariah dogs, and naked, brown children playing in the sun, complete the picture.

It was just such a village, hidden away behind the dark

green mango trees, that we visited that April morning. In the first house we found that our old friend Parbatti was out; only her little daughter-in-law of about ten years old was at home, keeping house in company with a very noisy pup, who quite refused to make friends. Two or three neighbours came up, and we arranged to go on further and come back in about an hour, when the mistresses of the house might perhaps have returned. Picking our way between the potter's fragile wares, we turned the corner of a long building, and, entering by the house door, we soon had an interested audience of seven women, who listened for nearly an hour as we spoke of conscience and the voice of God in our hearts, telling us of the difference between right and wrong. We sang one or two old hymns, began to teach a new one, and left them with a promise of books for two who wished to learn to read.

A few minutes' walk along a raised path at the edge of the field brought us to a double-storied house, with a cartshed in front. Passing through this, and through the entrance room, we found ourselves in the open courtyard, talking to a young woman with a baby. She told us that all the rest of the family were gone to the wedding of one of the sons at a village ten miles off, that she and an old woman were left in charge. We sat down and began to show her pictures of the infant Christ and the worshipping shepherds, but she would not listen. We tried the native hymns, which are usually such favourites, but it was of no use: "The gods helped her, and she did not want to hear

anything else ; when the old woman was ready, *she* would listen ; *she* cared for those things ; she herself had her baby to look after, what more did she want ? ” A neighbour who had come in went off laughing, but came back followed by the old woman. She welcomed the Bible-woman as an old friend, and asked us to sing. We sang the new hymn that the other women had liked so much, but she did not care for it, nor for the next one. Then the Bible-woman tried to recall what she had told them at her last visit, but the poor old thing only looked bewildered. I was in despair ; our visit seemed an utter failure, although I had been praying all the time the women had been talking. At last I said, “ Let us

sing : ‘ Kyun man bhuta hai,’ a hymn so old that we are all tired of it, a hymn that speaks of the loneliness of death and of preparation for it. Before we had finished the old woman was in tears. “ Yes,” she said, “ that is all true, quite true, Miss Sahiba. Look at me, I have had no one for sixteen years ; they are all dead.

If he, Ram, did not help

me, who would ? He gives me food and clothes and everything.” “ Yes,” I replied, “ but don't pray to Ram, mother, pray to the true God. Ram was only a great being who lived at Ayodhya, so great that when he died the people thought he was a god.” “ Oh,” she replied, “ I don't mean him ; I mean the true Ram who lives up there,” looking upwards, “ and I must do what He tells me, for He will not listen unless I do.” “ Look,” she added, pulling out a string of brown beads, “ I am a Brahman, and I say my *mantras* every night. They say to me : ‘ Mother, come and do this, leave your prayers,’ but I cannot do that, Miss Sahiba, can I ? I must say my *mantras*, and think of Him ; I have no one else, they are all gone ; He gives

me everything.” The tears came into my eyes, too, as I saw the light of faith on that old withered face, and thought of her life of drudgery and patient waiting until the end should come. “ Other sheep I have which are not of this fold : them also must I bring, and they shall hear My voice ; and they shall become one flock, one shepherd.”

The answer to my prayer had come, not in enforced listening to the message we were trying to tell, but in a glimpse of the Spirit's work in a heart which appeared at first sight cold and dead. When one is sad and very weary with talking to those who do not care to hear, and when

one's heart is heavy over the great city which has heard so long of the Saviour and will not accept Him, then our Father sometimes lets us see just for a moment what He sees all the time—namely the turning of Himself of some poor sorrow-tossed heart—and we have strength to go on in faith, “ not having received the promises,



MISS WEBSTER, HER HELPERS, AND SCHOLARS.

but having seen them and greeted them from afar.”

Benares.

A. J. MARRIS.

THE CHRISTIAN GIRLS' HIGH SCHOOL, CALCUTTA.

IN writing to the Foreign Secretary, Miss Webster, who is in charge of this school, forwards a photograph, in which her principal helpers appear. She says :—“ The girl sitting to my left in the smaller group is an earnest Christian and most trustworthy teacher. She has been educated in the school and is my right hand in many ways, among other things taking a great interest in our Y.P.S.C.E. The one

standing behind her is also a great comfort to me. She joined the church last year, and shows by her daily walk in life that she is a true follower of the Saviour. At present she is acting as a pupil teacher, being anxious to continue her English studies, but whether teaching or learning she seems to do all faithfully, and I am sure of a carefully written exercise when my eye falls on Kamaleni's book. The girl sitting at my right hand is the daughter of one of our pastors, and is a most energetic teacher. Her voice can truly be heard from afar during school hours, of which fact I have to gently remind her sometimes. Besides the four you see in this smaller group, we have two other female teachers and four 'pundits.' I have often had cause to remember the remarks you made at my dedication service about the need of *patience*, for, apart from the small daily disappointments, there is that one great longing to see the girls confess Christ other than by name only, and the wonder why they will not give their hearts to Him. We do therefore need the prayers of our friends at home, not only for the girls themselves, but that we may prove worthy of our high calling, and that our lives—so closely watched by the girls—may be consistent in the smallest detail. I would tell you more about the school and last year's work had you not seen the report so recently, but you may be interested in hearing that since the report was published we have had the result of the Government Scholarship Examination, and one of our girls heads the lists in the fifth standard. We feel very proud of her, as over seven hundred candidates appeared in the several standards from different parts of Bengal. Some of the parents are most anxious for their children to appear in these vernacular examinations, while others prefer that almost the whole attention of their girls should be directed towards English."

THE LATE DR. LOCKHART.

TESTIMONY OF AN OLD COLLEAGUE.

WRITING from Hankow on June 8th, Dr. Griffith John says:—

"The news of Dr. Lockhart's death has just reached me, and it has brought a heavy cloud with it. Dr. Lockhart was one of my oldest and dearest friends; I loved him affectionately, and trusted him entirely. He was one of the truest, most brotherly, and most unselfish men I have ever known. How good he was to me and mine in China! How good to us in England! And what he was to me and mine he was to many more.

"I can never forget the impression which his singular personality made on my young and impressionable mind in the early days at Shanghai. When I arrived at that port, more than forty years ago, Dr. Lockhart was there, and a more striking figure the Shanghai community could not show. His was a masterful spirit, and he moved among the missionaries and others as a sort of king. He knew every-

body, and everybody knew him. He was all vitality, all energy, all motion, all go. He seemed to be everywhere, and everywhere he seemed to be the moving and guiding spirit. His mind moved rapidly, and was generally made up long before most of us had got through half of our thinking. When once made up, it was useless to try and change it. Fortunately for us all, Dr. Lockhart was a man of consummate common-sense. Behind all his mental and physical energy there was a sound and clear judgment, and his decisions were seldom wrong. He was a great force among us, both safe and strong.

"And behind all this there was one of the kindest hearts I have ever known. He seemed to be ever doing acts of kindness, and thus winning our affections in a hundred ways. In times of sickness and sorrow how tender and thoughtful he could be and was! He was a great favourite with our wives and children, and no wonder, for to both he was a true and self-sacrificing friend.

"The Chinese had wonderful confidence in his skill as a physician. His name was known to everyone, and they spoke of his cures as something wonderful. Many of the operations were looked upon as nothing less than miraculous in those early days. The physical good done by Dr. Lockhart in China must have been very great.

"But Dr. Lockhart was more than a physician, he was heart and soul a missionary. He took the deepest interest in every department of the missionary work, and every afternoon he might be seen rushing into the native city with his bundle of Scriptures and tracts, which he gave away as opportunities presented themselves. On my last visit to England he said with much feeling: 'John, I wish I could go back with you. The missionary life is the only life worth living. Looking back upon my life, I can say truly that the happiest days I have ever known were the days spent in China doing God's work.'

"When thinking of paying another visit to England, the expectation of meeting Dr. Lockhart and spending some time with him was one of the main sources of attraction. The world is much poorer to me now that my beloved friend is no more in it. But we shall meet again, and that before very long.

"All are friends in heaven, all are faithful friends
And many friendships in the days of time
Begun, are lasting here, and growing still."

WEEKLY PRAYER MEETING.

THE weekly prayer meeting, discontinued during August when the Mission House was undergoing repairs, will be resumed on the 3rd inst. The meetings are held in the Board Room of the Mission House on THURSDAYS, from 4 to 5 p.m.

At each meeting one of the Secretaries gives recent information of the Society's progress and needs abroad and at home.

At five o'clock tea is provided (a box being placed on the table to defray expenses), when opportunity is given for conversation with any missionaries able to attend.

The following ministers will preside during September:—
September 3rd.—The Rev. G. Bruce Wallace, M.A.,
Southgate Road.

" 10th.—The Rev. T. R. Sturges, Plashet Park.
" 17th.—The Rev. J. B. Nichols, Haverstock Hill.
" 24th.—The Rev. G. Snashall, B.A., Victoria
Park.

THE OLD CHAPEL AT TREVANDRUM.

HEREWITH send you a photo of our chapel at Trevandrum. It was originally built for themselves by the European population of this important station, and was placed under trustees, the British resident being a prime mover. The trust deed secured its use by all Evangelical Christians, and there being at that time no chaplain, the services of the local missionaries or of ministerial visitors were largely made use of. At the same time the use of the building was granted for the native congregation connected with our Society. In course of time a chaplain was ap-

opened until Rs.1,000 had been spent upon it. The tiles were removed from the roof and thatch put in their place, and a heavy-roofed verandah, running round the building, was dismantled. The pillars shown are only about half their original height. But, in spite of the alterations, things have been gradually getting worse, and to-day the place is in a very dilapidated and dangerous condition. It is very small, far too small for our use. Our congregation-roll numbers 600, whilst we can only seat, at a crush, about 300, perhaps not so many. We are in a perpetual state of cram. A number of Christians of the Syrian and C.M. Churches like to attend our services in addition to our own people, so it



THE OLD CHAPEL, TREVANDRUM.

pointed and a fine Episcopal church built for the Churchmen, who, in this case at least, are true "Nonconformists" and "Dissenters." This led, of course, to the vacating of the old church by the Europeans and Eurasians, who, though many of them Free Churchmen, yet preferred to follow the fashion, as, unfortunately, is so often the case. The old church was thus left practically to the sole use of the L.M. Society, and we have enjoyed it for the last thirty-five years.

The building has long been in a most unsafe condition. A few years ago it was closed by order, and not allowed to be

can well be imagined what room there is for accommodating strangers. On Sunday, July 5th, the girls of Mrs. Bach's newly opened boarding school were present for the first time. Where to put these thirty children was the question. They had at last to be accommodated on the floor of the aisle, platform, etc.

This condition of things cannot be put up with for long. Our work is increasing. A boys' boarding school must soon be started. Indeed, we are needing most urgently a building to hold at least 600 persons. To meet this need it has been proposed to erect a larger church in memory of our late

veteran missionary, Rev. Samuel Mateer. Many of our country chapels are three or four times the size of our present house, and are filled each Sunday with worshippers. The estimated cost of a building suitable for as progressive a city as Trevandrum is only the modest sum of £800 to £1,000. For this a good substantial building, but not a highly ornate one, can be erected—that is, provided we can utilise a site we have already. If land has to be bought, we should need £200 or £300 more. The people are responding well to the appeal for funds; but at best they can do very little. At present only some £100 has been given or promised. We therefore confidently make this need public, and solicit the generous help of all who care for the Lord's work among these sadly neglected people. Trevandrum City has had but little attention given to it in the past, but as the centre of this State it is a most important place. We are glad to be able to report evidences of life in the work on every side. Already since I came here, now nearly four years ago, more than 500 persons have placed themselves under Christian instruction in the villages which form the suburbs of this city, and we could gather many hundreds more at once if only we had the means to put teachers to work. There is a great door of access now open to these poor and outcast populations, whose only hope is in the Gospel of Christ. This work must necessarily extend enormously in the near future. All this means the need for increased accommodation. We have no place where we can gather our people together at the present time. It is therefore exceedingly imperative that we build a larger place.

My colleague, and Mr. Mateer's successor, Rev. T. W. Bach, is co-operating with me in making this appeal, being associated in the management of the city pastorate. Either of us will be glad to receive help from any friends for the building of this chapel, or gifts may be sent to the headquarters of the Society in London. HAROLD T. WILLS.

Trevandrum, South India, July 20th, 1896.

ECHOES FROM THE HOME CHURCHES.

THE members of the Leicester Young People's Missionary Society lately met at Gallowtree Gate Chapel after a Sunday evening service, and united their praying forces on behalf of Khama and his distressed subjects. This was followed the next evening by a meeting at which the members practically showed their interest by a collection of £12. Several members also took collecting cards for the same object, and the total result is the gratifying sum of £30.

THE pastor of the Congregational church at Whittington, Manchester, the Rev. C. H. Hickling, recently gave a monthly missionary address to his Sunday-school, illustrated by a number of Hindu gods, incense-burners, and many other things relative to Hindu worship. Unusual interest was aroused, and many stayed behind for a closer view. One cannot help wishing that more ministers and superintendents would take the needful trouble to bring before the children of our churches some of the many interesting curios that may help to give fresh stimulus and enthusiasm for missionary work.

SAMOAN DELEGATES IN COUNCIL.

BY REV. J. E. NEWELL, MALUA.

WE have just held our twenty-third meeting with native delegates representing the Samoan Church in all parts of the group. As arranged at our last meeting, the Conference was thrown open to all pastors and deacons who could attend. One hundred and fifty-four pastors and fifty-one deacons accepted the invitation, and were present during the whole of the meetings, extending over three days. The three papers read at these meetings were of a very practical and useful character. Mr. Marriott's paper on "The Ideals of the Christian Family in Relation to Samoan Social Customs," and the papers of pastors Jeremia and Mose, on "Our Duty to our Young People in View of the Temptations which surround them in their Daily Life and the too frequent Lapses into Immorality," all dealt very faithfully with the actual social condition of Samoa, and it was perfectly evident from the discussion, and from the resolutions which followed, that the needs and demands of the time were being laid as a burden upon the hearts of the people present. By the unanimous wish of the assembly all three papers will be published in a special supplement of the *Sulu*, and circulated throughout the group and out-stations.

We take much encouragement and hope from the Conference—perhaps the most practical and helpful ever held in Samoa. But we much regret to report that the most important principle enunciated and adopted by the delegates at the last assembly has had to give way to a compromise, which neither we nor the assembly can regard as either satisfactory or final. The resolution referring to the control of the clan over the marriage contract and the distribution of native property, of which an account was given in Resolution XVII. of our meeting, July, 1895, was the great battle-ground of the Conference. It became perfectly evident during the year that the delegates who passed that notable resolution did not carry with them the general body of the Church, and for the greater part of two days during the present Conference two hundred representatives now assembled have been discussing this great principle. It is significant that no one now defends the Samoan custom, and that before long the whole Church will be prepared to carry out the principle; but at present it is limited to pastors and their families, and to the students of Malua and Papauta.

Mr. Hills was allowed an opportunity during the Conference to expound and urge the better cultivation of the lands of the Samoans, especially in the direction of planting other tropical products than those upon which the people now depend for sale and support.

It was decided that the Committee should prepare a letter to be read at all village councils to the chiefs and rulers, directing their attention to certain abuses and evils which are seriously affecting social morality, and others which are hindering church life and work almost throughout the group.

Another letter will also be addressed to church members, and read at public worship in all the churches.

This too brief summary gives but an inadequate idea of the problems which have engaged the attention of the Conference, and of the spirit of earnest purpose which has pervaded the assembly, beginning with the Communion service, at which Messrs. Marriott and Hills struck the keynote, to the close of the Conference, when our native brethren again went forth with new impulse to their labour for Him who is surely present in all the need His servants feel. The testimony of our oldest and most respected pastors about the Conference is emphatic—that such times of spiritual revival as these will do more for the Church than anything hitherto attempted.

MONUMENT TO THE LATE QUEEN OF MANUA.

IN our February number we announced the death of the Queen of Manua, the most eastern group of islands in Samoa, and the accompanying engraving will, to a large extent, explain itself. It reproduces the memorial stone erected over her grave. The stone was selected by the Rev. E. V. Cooper when recently he was in Sydney, and was carried to Samoa by the ss. *John Williams*. Mr. Cooper says that it is a beautiful stone, and fitly reminds one of a really beautiful character. The stone is erected by her father, Mr. Arthur Young. He wishes to add, with reference to the paragraph which went the round of the newspapers in recording the Queen's death, that the information was hardly accurate. Mr. A. Young, the father, is a half-caste Englishman, a good Christian man, a great friend of our Society, and a deacon in the church at Taû. He married into the Manua royal line direct—his wife being in the first line of succession. It was at her dictation that her eldest daughter, Margaret, was made queen. It must have seemed strange to many that this Protestant Christian queen should have been educated at the Roman Catholic school of the "Sisters" in Apia. It is true that for some time she attended that school, because until very recently our Mission had no school into which a girl could be received for better education. Indeed, for half-caste or quarter-caste boys and girls, the only places^c today where they can be properly educated are Roman Catholic institutions—the Roman Catholics making a special feature of education. As to the restraints placed upon the queen—which the missionaries have often regretted—they arose from the careful guarding of the queen's person by the chiefs and people, and have come down from olden times. Foreigners cannot override such notions, since they are not in themselves sinful, only irksome and very trying to the individual. But the queen was not restricted in any way to the

* Papauta and Leulumoega are purely native schools.

extent represented. Mr. A. Young's father died a couple or three years ago, in Manua, at an advanced age; a tombstone has arrived out from England sent by the brother and other



THE MONUMENT,

relatives of Mr. Young, sen., who reside in Westminster. The tombstone has on it the inscription: "He died in the faith of Christ." Would that it could be written of more foreigners who go out to live and die in the Pacific!

"OVER half a million Scripture Union cards were issued last year by the Children's Special Service Mission, to the children of Great Britain and the Colonies, and about 80,000 in foreign languages. Six and a half millions of English publications and two and a half millions of foreign were also issued during the year. Within the last twenty years about 17,000,000 picture leaflets for children have been printed by the Mission in fifty foreign languages.—*Regions Beyond*.

NEWS FROM OUR STATIONS

PERSONAL NOTES.

CHINA.—The plague has spread in Amoy and in many country villages, and some of the native Christians have fallen victims to it. The deaths are already reckoned at many thousands. Amoy has at last had to be called an infected port.—It is proposed to enlarge the Theological School at Tientsin, and make it a permanent branch of the work of the North China Mission for the training and supply of native evangelists for the Mission, and the Directors have gladly accepted a generous offer by Dr. S. Lavington Hart, one of the members of the Tientsin Mission, to provide the necessary buildings as a memorial of his brother, the late Mr. J. Walford Hart.

SOUTH SEAS.—The most interesting feature in last year's contributions to the Society from the Island of Niué, says the Rev. F. E. Lawes in the annual report, is the part taken by the women. "Arrowroot, the chief item, involves a good deal of work, which is mostly done by women, and the seventy-seven dozen hats, value £40, are entirely their work. These hats were really made by the women of two villages only, Hakupu and Liku. The female population of the former village, all told, is 306. They made 641 hats for L.M.S., in addition to 200 given to their teacher. For two or three weeks they worked from early morning until sunset hat-making, the men doing the cooking and housekeeping. They converted the caves into work-rooms, because the cool, humid atmosphere of the caves rendered the material they were plaiting less brittle. The teachers themselves generally give liberally. This year they are badly off, and for the most part receive very small sums from their people; yet they have freely given to the Lord. One of the teachers especially, Fakahuikula, of Mutalau, seems to us, in the matter of giving, a good example to his flock. His contribution amounted to £3 19s. 4d. To make up this he and his wife drew upon nearly all the resources of the island—viz., 176 lbs. arrowroot, 110 lbs. copra, 106 lbs. cotton, 92 lbs. of yams, seven hats, and two fans. The work involved in picking by hand 106 lbs. cotton, in preparing arrowroot, drying and carrying copra, and making hats is not adequately represented by the cash value of the offering." The total contribution from the island reached £281 12s. 7d., including £41 worth of yams, given specially to the *John Williams*.

NEW GUINEA.—At a village in Kabadi a very gratifying incident took place just before the Rev. A. E. Hunt, of Port Moresby, visited it. "The teacher," says Mr. Hunt in the Annual Report, "has been there some years, but somehow did not seem to have gained much hold upon the people. He has recently built a new church and house for himself. A day or two before my arrival some natives burning grass accidentally

set fire to the village, and nineteen houses were destroyed. The Mission House was threatened, and when the people saw it they voluntarily left their own houses burning, and one and all rushed to save the teacher's house. This they saved, only a part of the fence being destroyed, and, as I was expected the next day, they at once set to work to repair the fence, so that the Mission premises should be complete when I arrived. I was especially pleased with the children of that village. They were the brightest, 'happiest, and most intelligent children I have yet met in my district. The teacher told me that the children are in the habit of conducting family worship in the homes of their heathen parents."

SOUTH AFRICA.—The Rev. J. T. Brown, of Kuruman, asks to be allowed to appeal for a Communion service for use by the Motito Church, that out-station being much in need of one.



CHINA.

A MONTH after his return to Shanghai HOPEFUL SIGNS the Rev. Dr. Muirhead wrote:—"The IN SHANGHAI. Chinese congregations are as large as they used to be, and I seem to feel the benefit of my stay in England, by the inspiration which, I trust, I have received in connection with it. There are instances of good arising from the work. I had the satisfaction, last Sunday, of baptizing a woman who had been for a year under instruction. She had been a devoted Buddhist for many years, a worshipper especially of the 'Goddess of Mercy,' which she brought to me along with her rosary, at the end of which there was a piece of wood, having on one side her own name inscribed, and on the other the name given to her on entering the Buddhist religion—namely 'Peace.' She repeated to me the prayers she was accustomed to use in worshipping the idol, and which she has for a long time given up. On asking her if she now prays to God, she readily answered 'Yes,' and at my request she prayed very beautifully, as she said she was in the habit of doing every day. Her knowledge of Christian truth was most satisfactory, and I had no hesitation in receiving her into the church. Others are in course of applying at our chapel in the city. At the close of last Sunday morning's service in the church in the English settlement four came forward expressing their desire to become the followers of Christ. One is a specially interesting case. He is a literary graduate, and lately came from a city about 1,000 miles distant, far removed from any

place where missionaries are. He there received a tract from a friend, and, subsequently, the Old and New Testaments. These he read very diligently, and was impressed with a sense of his condition as a sinner, and was led to believe in Jesus as the Saviour. He has been accustomed to pray for years, and when asked to pray in the presence of several native brethren he did so in a very becoming manner. He is of a quiet and humble disposition, and shows that he has read Christian books to purpose. There is a great increase to our native population from all parts of the country, and so this place presents an ever-enlarging sphere for missionary work. We rejoice in the opportunity thus increasingly afforded for the simple preaching of the Gospel, and are praying that it may be attended with rich and saving blessing. The appearance of things at our services adds greatly to our hopefulness in this respect, and we cannot but believe that bright days are in store for us."

Dr. Muirhead has been able to send news of further encouragement in the work during the month of May. On the last Sunday but one he baptized three women on a profession of faith, and he has been cheered by the interest shown by the native church, and not a few in the general congregations. The earnest and simple preaching of the Gospel, accompanied by a special application of the promise of the Holy Spirit, seemed to make a deep spiritual impression on the converts and the heathen.

THE most hopeful sign in this two-year-old enterprise, started by a little band of energetic Englishwomen, is the native interest already aroused, not only, though of course chiefly, among the women of China. Prize essays on the subject of foot-binding have lately been invited, and a Chinese lady has won the day. After dwelling on the physical horrors of the process, she adduces some causes of its continuance. The lack of education among women, she writes, makes their veneration for this age-long custom almost invincible. Then there is the strange fact that no virtue or beauty will secure an eligible marriage to a "natural-footed" woman. "What is the size of her feet?" is the inquiry of every would-be wooer. Also there is the natural emulation as to this so-called charm. A girl whose feet are less crushed than her companions will bitterly resent and blame her parents for such defect. "And in this day of free international intercourse," writes this patriotic lady, "we, formerly first in civilisation, are a bye-word among the nations by reason of this barbarity; the Empire is just now weak, and all must unite in upholding her; but the women of China, passing their lives in weariness and pain, cannot take their rightful place in the home or the world; they must be burdens, not helpmeets, to man." Most sensible and practical are this lady's suggestions for reform. Let the girls be educated, an Imperial prohibitory edict obtained, let leading families

form an abjuring league and intermarry, let manufacturers employ only natural-footed women, and all Christian converts be required to unbind their feet if still possible. Surely we all must long, as such an essay makes us also hope, for the era, in this sense, of "the new woman" in China.

Shanghai.

ALICE JANE MUIRHEAD.

BRIGHT
PROSPECTS
IN HUNAN.

OUR colporteurs have returned from Hunan looking well and happy. They have had a splendid journey. Their account of their visit to Heng Chou is very inspiring. We have two converts living there, of whom one is a man of sterling worth. He is a man of fine Christian character, and very earnest in his efforts to lead men to God. There are at present some seven or eight Christians in that city who are meeting regularly for worship. They are very anxious that I should go and baptize them, and form them into a church. The colporteurs had no difficulty in carrying on the work of preaching and bookselling at Heng Chou, the people showing great friendliness to them personally, and great willingness to listen to their message. They speak of a great change as having come over Hunan for the better, and they seem to feel confident that the day is not far distant when its gates will be thrown open. They did not succeed in bringing Chou Han with them; but they are convinced, from all they hear, that a great change has come over him. Mr Péng, the senior colporteur, is quite sure that God will hear the many prayers that have been offered up on behalf of Chou Han, and that he will yet be a follower of Jesus Christ. Fear and pride are holding him back just now; at least, so thinks Mr. Péng. I am thinking seriously of visiting Heng Chou before the close of the year.

GRIFFITH JOHN.

THE remarkable work begun in Yun Mung is going on even more and more energetically. The services in the little chapel are attended by members and candidates from thirteen and more villages

Mr. W. G. Terrell says:—"Mr. Wang Rêh Seng, our preacher, is doing a splendid work, and has great and good influence among the people. I visited some of the villages with him, and was greatly struck with the friendliness and interest manifested by the people. Out of the large number of would-be candidates for membership I examined twenty-four, and we finally decided to baptize eleven of them—nine men and two boys—making a total of twenty-seven baptisms in that district, where a year ago we only had some five or six converts. Thus the seed so long and patiently sown by Mr Sparham and others, with the help of the native evangelists, is beginning to spring up and bear fruit to the glory of God. But not only in King Shan and in Yun Mung is the work thus going forward; in two or three different parts of the Hiau Kan district there is a distinct movement in favour of

the Gospel. God grant it may prove to be indeed a Christward movement, and not merely one in favour of Christianity as a creed or a doctrine, which is, I fancy, a danger we have more and more to guard against as bitter opposition grows less, and the faith of the people in their false gods gets shaken more and more."

THE Rev. F. P. Joseland has been visiting the country stations under his care, FIRSTFRUITS and also those in Mr. Macgowan's district. FROM QUEMOY. "I have," he says, "baptized in all some fourteen adults—eight men and six women—as well as a total of twenty-one children. The work is going on slowly, but surely, and at every place I visited there is some progress. As I had not been to Mr. Macgowan's churches for five or six years, I was able to judge more easily of their growth in that time, and I am glad to say that nearly every one is in a better condition than then. This is especially the case in the Tung-abe district, for whereas all the out-stations were at first dependent on the mother church, they have now mostly become churches themselves." Mr. Joseland availed himself of the opportunity of proximity to visit the Island of Quemoi (called Kimmung by the natives, meaning "The Golden Gate"), as there the Thaisan Church has been at work for many years, and until recently without much success. He found the little room rented as a chapel crammed with people, and a great many others waiting outside in the rain, unable to get in. "I had an interesting service with them, and when it was over I examined the six converts already chosen for baptism. I plied them with many questions, and was agreeably surprised with the readiness and accuracy of their answers, as well as the evident feeling with which they spoke. So I had little hesitation in receiving them all—five men and one woman—the first-fruits of that island for the Master. They are a hospitable folk, and what pleased me very much, too, was the heartiness of all the hearers and their evident delight in having a real missionary among them. Also, in spite of the great crowds in both villages, I heard next to no abuse of foreigners, which is, of course, fairly common in these parts. I think there is much scope for a good work in the island."

NEW GUINEA.

BOYS' In the Annual Report of the Society, BRIGADE. recently published, the following encouraging notes from the Rev. J. H. Holmes, of Jokea, will be read with interest :—"The work here at our headquarters has been of a most encouraging and hopeful nature throughout the year, and there has been steady progress. Great credit is due to Tuka and his wife, the Raratongan teachers, for the admirable way in which they have striven to make the

Mission attractive as well as instructive to all who come within reach of its influence. Probably the most hopeful feature of our work at Moru is our Boys' Brigade. We began the year with six lads, and at present we have twenty-three. These lads leave their villages, and settle here, with the distinct understanding that they do whatever task be assigned them, that they attend morning and evening prayers and the Sunday services, also elementary classes when it is possible to conduct them. Each lad has his own plot of ground, and will ultimately raise enough food for his maintenance, and with the understanding that what surplus there may be shall be divided amongst the sick, who are unable to grow their own food. Six of the lads are from distant villages, and should they not have the desire in after days to become teachers, the lessons they learn here will surely help them to become truer citizens, and thus indirectly, in their own families and communities, they will be greater forces for good than if they had always remained in their own villages. God has greatly blessed our work in Jokea village; many have been baptized and admitted into church fellowship, and the congregations, which at the beginning of the year did not exceed thirty—and these all men—have so increased that regularly now the church is crowded with men, women, and children. God has blessed us abundantly, and we watch and pray for yet greater things. He will not disappoint us."

MADAGASCAR.

THE Rev. T. F. M. Brockway writes of stirring times in the quiet town of Ambo-sitra :—"Our French Resident has paid us a visit. His commandant and two sergeants came with him. M. le Resident is a charming man, and I think he won the hearts of the people while here as well as ours. He was gentle and polite to all around, quite disarming the fears of the Betsileo. Our school children were delighted with him. He held an inspection of the schools. We had the children all together in the girls' schoolroom and put them through various exercises. First of all they sang a hymn greeting M. le Resident, after which they sang a French hymn, composed by Miss Havergal, 'Seulement pour Toi,' which seemed to give especial satisfaction to his Excellency. After that they read, two boys translated each a French sentence, the upper classes did some mental arithmetic, the lower classes recited some Scripture and sang a hymn. When all was over, M. le Resident thanked the children, praised them highly, encouraged them, and, as I said, took our hearts by storm—missionaries, teachers, and children. He has given quite a zest to the boys and girls in their studies, and they evince a great eagerness to make progress in view of a future inspection. Afterwards we had the

gentlemen to lunch, though they were reluctant on account of their many duties. The same evening both M. le Resident and M. le Commandant wrote to us in beautiful terms, expressing their thankfulness for hospitality received, and their appreciation for what they had seen of our work in Ambositra." Mr. Brockway's father and mother have since found it necessary to leave the station on account of the threatening action of the rebels, and to come to England with their daughter.

THE part of the Faravohitra district on the border of the forest has been especially disturbed, and a great number of the people who had no sympathy with the rebels took refuge at Ambatomainty with the French military post. They were afterwards ordered to go to the capital; but on the road they were attacked by the rebels, and robbed of all their belongings, and reached town in a most destitute condition, and found shelter in some of the villages in the outskirts. What could be done to relieve their immediate necessities—for some of them had nothing to eat—was done. On Sunday, June 14th, a goodly number of them came to the Children's Memorial Church at Faravohitra, and nearly filled the gallery, their whole appearance and dirty lambas offering a great contrast to the clean and tidy look of the regular congregation, which filled the body of the church. Radaniel, one of our native pastors, told the people who these strangers were—refugees from the churches in our district—and what they had had to suffer, and then offered a fervent prayer for them and others in like circumstances. After the sermon a proposal was brought by some from the congregation that a collection should be made to help the refugees. It was no sooner mentioned than it was taken up with enthusiasm, and the most loving and kindly spirit was shown, and over thirty-six dollars were subscribed there and then. At the close of that Sunday service the pastor addressed those refugees thus:—"You see what the people have felt for you to-day, and what they have done, and I want you to know that it is all owing to Jesus Christ. If it had not been for Him we should have been no different from those who robbed and plundered you. It is His Spirit in us which has made the change." It was agreed to buy rice for the most necessitous (for the able-bodied were able to get wages on the public works), and for the next few days our churchyard was a busy scene. Writing the names of the people and taking the numbers from each village, the totals were as follows:—Men, 433; women, 554; children, 721; total, 1,708. This number only represents a fraction of those who have had to flee for precious life, having lost most of their property, and it is very touching to hear how their friends help them, and to see with what uncomplaining resignation these poor people submit to this bitter trial.

JAMES WILLS.



M. COILLARD, the venerable head of the French Protestant Missions in Africa, reached France on June 18th, after a prosperous passage from the Cape. Had he left the Zambesi a fortnight later he would almost certainly have been overtaken by the rinderpest, and have found himself stranded in the Matabele country, without any means of advancing, just at the time when the war was breaking out. But this was not his only deliverance. He sailed in the *Warwick Castle*, resisting the persuasions of his friends, who begged him to stay a week longer that they might secure him a more comfortable berth on the next ship. And the next ship was the *Drummond Castle!*—*Journal des Missions Evangéliques.*

M. COILLARD wrote thus from Wynburg, on his way to Cape Town:—"What an immense change has taken place since 1857! The Dutch Church has awakened from its lethargy, and has learnt not only to give its money, but to give its children also to the work of missions. . . . I wish I had time to tell you of the negroes at Worcester, who maintain their own pastors, and have schools of all grades; who have built their own church, a very fine church, inferior in no respect to any church of white people in the neighbourhood, whether as regards the architecture or the internal fittings. And above all, I should like to tell you of Wellington. M. Pauw, who has succeeded our venerated M. Bisseux, said to me: 'Ah, that man of God laid solid foundations; we have only had to build upon them.' And he told me what sacrifices the negroes, who are now quite civilised, have been making for ten years in order to acquire land, build the church, the schools, the fine manse, and maintain their pastor, to whom they pay a salary of £200; and he added: 'Tell the Christians of France that their sacrifices and the work of their venerated representative have not been in vain.'"*Journal des Missions Evangéliques.*

MISSIONARY RAMSEYER, of the Bâle Society, writes with deep emotion in February of this year:—"It is no longer a dream! I am again in Kumassee, and can say that Kumassee is now a Bâle missionary station. The Lord has heard the prayers of His children, and now we stand here, Brother Perregaux and myself, as free missionaries, and the whole of Ashantee lies open before us. Such a complete revolution has taken place in Ashantee beyond anything that I ever expected. Kumassee is an image of what is taking place all over Ashantee. A crowd of workmen are busy digging up the roots of the fallen fetish trees, under whose boughs so many human beings were slaughtered. The place of execution, close to the market, has been lightened, only a certain number of splendid trees being left standing; but at the feet of these still lie great heaps of

human bones, though the officers tell me that they have been burning countless quantities of human bones for days. What abominations these bear witness to! And yet there are voices which declare loudly that the English advance into Ashantee was a crime! One glance at this place of execution would silence them. . . . This afternoon the Governor held a great assembly of chieftains, who came to sign their agreement as subjects of the English Government. He spoke to them about missionary work, and declared that the whole country was now open to commerce and to missions. We are greatly indebted to the Governor for this mention of our mission and school work. It is a great kindness, and it is of real importance to us that the people should see and know that our work has the approval of the Governor. We do not, indeed, wish to build upon princes, but we have a right to be thankful that the Government recognises our work. . . . The people rejoice that the missionary has come again; and our former imprisonment here now bears its good fruits. They told us plainly what rejoicing there is in the country that the English have come here. All wished for it, but no one dared to say it. The Governor told us that in a town where he spent the night on his way up he caused the military band to play, and a woman could not resist dancing and singing to the music. He found out that every verse of her song ended thus: 'No more knife! No more knife!' In fact, in all the larger towns he had ordered the executioners' knives to be given up, and had declared that the occupation of the country by Europeans meant the abolition of human sacrifices and all the other abominations of cruelty previously in use."—*Allgemeine Missions-Zeitschrift*.

THE *Evangelisches Missions-Magazin* concluded in May a series of articles on Slatin Bey's recent work: "Fire and Sword in the Soudan." The *résumé* gives a terrible picture of the state of that country under the government of the Khalifa, and the verdict of the Editor is: "How delusive it is to think that Islam can perform a civilising work for the African races." The kingdom of the Mahdi, which as long as it formed part of the Egyptian Soudan was open to civilising influences, is now closed to every European and to all intercourse with the outer world; a tyranny of the most barbarous kind is in possession of the country, the slave-trade with all its horrors is revived, and at least three-quarters of the population have perished through war, hunger, disease, or executions. It is impossible for the country to save itself by a revolution from within; the help must come from without. It is evident that the restoration of the Anglo-Egyptian authority over the Soudan will not meet with disapproval from the intelligent friends of missions on the Continent.

A LOAN bank for Indian Christians, managed with thorough business knowledge, would perform the most important service to missions and would be the greatest boon to our converts. The Report of the Bible Society says: "Though much has been done for our Christians through our weaving and tile-making establishments, the existing arrangements are no longer sufficient, and the question has again become a burning one: how to find new possibilities for our converts to earn their bread. A further extension of our industries has objections against it.

A new branch of work must be thought out, and the question of agricultural undertakings must again be considered."—*Allgemeine Missions-Zeitschrift*.

AN Indian journal, the *Reis and Rayyet*, edited by an orthodox Hindu, thus expresses itself with regard to Mrs. Besant's enthusiasm for the Hindu religion:—"When a respectable and educated English lady declares herself an admirer of the 'tantric' mysticism and of the worship of Krishna, it is the duty of every lover of his country to tell her that no sensible man can admire her eloquence, and that she is doing nothing but gilding rottenness with rhetoric. As it is practised to-day, the modern Hindu religion has for its principal ingredient the worship of vice."—*Journal des Missions Évangéliques*.

AS regards the present prospects of missionary work in China, the reports of the various societies lead us to consider them more hopeful than the political situation would incline one to conjecture. In most missions the number of converts has greatly increased, and fresh opportunities are opening in many directions. We hear from some quarters of revivals, and of earnest longing for Christian truth in large circles. Thus, for example, Archdeacon Wolff writes from the province of Fu-kien: "In various parts of the country, and in districts where until now everything seemed dead and every kind of work hopeless, suddenly such an interest has sprung up that literally hundreds flock to our Christian services. Just lately several deputations from a number of large towns and villages came and expressed in the name of several hundred families the desire that a preaching-hall might be built in their villages and a teacher sent to them, that they might be instructed in the doctrines of Christianity. In some of these places hundreds of families have left off idol-worship, and have rented houses to serve as places of preaching." The Barmen missionaries send similar reports from the district of Tungkun.—*Evangelisches Missions-Magazin*.

THE recent war between China and Japan has greatly aggravated the poverty of the farming class in Manchuria. This is now acting upon and increasing the terrible custom of selling children to slave brokers. The prices paid are an index of both the poverty of the seller and the infamous character of the buyer. In the original purchase these pitiable little creatures, from five to twelve years of age, are sold for sums equivalent to one or two shillings each. These are again sold by the broker for the sum of from four to eight shillings. The terrible experiences that befall the children at the hands of traders cause them to live in intense dread of their owners, so that whenever they are a little naughty or disobedient the threat that they will be handed back to the brokers is sufficient to at once render them docile. Slave brokers in Manchuria thus appear in the guise of ogres to wretched and destitute boys and girls.—*The Missionary*.

THERE is about one Christian minister for every 900 people in Great Britain, one for every 800 in the United States, one for every 200,000 in Japan, one for every 300,000 in India, one for

every 400,000 in South America, and one for every 700,000 in China. Are the forces of the Christian Churches wisely distributed? If all the Christians at home lived for the world's conversion, great residential changes would shortly take place.—*Missionary Review of the World.*

A VERY strong missionary element pervaded the Keswick Convention this summer. The holding of S.V.M.U. meetings before the Convention has brought the question very much to the front, as has also the Three Years' Enterprise of the Church Missionary Society.

ISOLATED MEMBERS IN THE COUNTRY.

IN June last year, Mr. Leung, the preacher at Shaki Chapel, Canton, brought there from the country his fourth son's wife, a girl of seventeen. She went daily from the chapel to the girls' school, a few streets away, which we had opened a month before. She was a quiet, reserved girl, and most diligent in her studies. Towards the end of her four months' stay in Canton she asked for baptism, passed a good examination, and was received into the church. We found it hard to part with her when soon after it was decided that she should return to the country, and many prayers have followed her that she might be a bright and shining light in her home.

Early this month Mrs. Leung returned from a visit to the country with another relative, the wife of one of Mr. Leung's nephews. We were much surprised to hear that she had come to present herself for baptism, and expected to go through that ceremony and return home in three weeks. We feared that she would not be prepared in heart for admission into the church without further teaching, but were delighted to find in her a simple, earnest Christian with a living trust in Christ for her salvation from sin, a true looking to Him to remove all faults from her character, and a longing to learn more that she might teach others. Her conversion was brought about by her son, a young man of twenty-two, who had been hearing the Gospel for years from his uncle, Mr. Leung. He is now in business in Hong Kong, where he was received into the church by Mr. Pearce last year. This year, at Chinese New Year, he went home and made a wholesale clearance of everything idolatrous in the house—ancestral tablets and incense bowls included. His mother was very indignant and much troubled, and expected all sorts of calamities to follow. However, when she found that no disaster happened, and her son was even better and more loving to her than he had been before (though he had always been a "good son"), her heart began to soften towards the "Jesus doctrine." A Pong, the son, taught her all he could during his short visit, and, after his return to Hong Kong, he sent letter after letter home, urging his mother to decide to be a Christian. Sz Só, Mr. Leung's daughter-in-law, also spoke to her of all that she had learned in Canton, and Mrs. Leung taught her when-

ever she was in the country. Finally, hearing that she had decided, her son sent her money to come to Canton and be baptized, and also money to support his grandfather (who is a Christian) during her absence, saying that his wife could look after the house while she was away. So she came to Canton with Mrs. Leung, to the great joy of Mr. Leung, who has prayed for her for years, and taught her whenever he was in the country. She used to be a devoted worshipper of idols, and many a time after a long lecture from Mr. Leung would turn right round and go to her idol-worshipping again. Tái Só, as we call her, went to the girls' school with Mr. Leung's little granddaughter every day, and the teacher taught her to read a small primer of Christian doctrine in a fortnight. She was much delighted to think that she could go home able to read a whole book. The services were a source of great enjoyment to her, and two united services during her visit were a real inspiration. One was of women only, and the bright, happy testimonies of the "sisters" touched her deeply. She went with us sometimes to different houses, and was always ready to tell all she knew to heathen women, or to urge to decision those who were halting between two opinions.

Her son wrote to her, expressing his delight that she was actually going to be baptized, and said he was happier than if he had had a lump of gold given him. He was very anxious to come up to her baptism, but at the last could not get away.

Mr. Stevens was preaching at Shaki last Sunday, and he received Tái Só into the church. Mr. Leung told the story of her son's unremitting efforts for her conversion, and said his own heart was filled with joy because all of his near relatives have now joined the church except one, who is a Christian in heart, but is prevented from open confession by her heathen father-in-law and mother-in-law. Mr. Stevens urged all the members to fresh efforts on behalf of their own families, that they, too, might be able to have the same joy.

Tái Só is leaving us this week, and going back to the country, as it is harvest-time and her home duties are pressing. Her daughter-in-law is inclined to believe in the Gospel, and we hope it will not be long before she, too, is a decided Christian.

It is not easy for the isolated Christians in the villages to maintain a high standard of Christian life. Their joining a "foreign" church makes them an object of suspicion and dislike to their neighbours, any calamity in the neighbourhood is readily ascribed to their neglect of the idols, and they know so little, and have so little to stimulate and encourage them. And yet God is able to make His grace abound to them and supply all their deficiencies.

I have written this short sketch because I feel that the home churches should know more of the needs of those newly emerged from heathenism, that they may be able to help together by prayer for them.

E. W.

FROM THE SECRETARY OF THE WATCHERS' BAND.

OUR Branch Secretaries and members sometimes meet with friends who, when solicited to join our ranks, decline on the ground that they do not like to take so binding a pledge. As it has been suggested that a note from me upon this point might be helpful, I would say that no pledge is asked of those wishing for membership as to special times and seasons for prayer. They are only requested to enter into the following agreement:—"Recognising that I am called to fellowship with Christ in making known His Gospel to all the world, I will endeavour to pray each week for the London Missionary Society, and as far as lies in my power to further its interests."

SURELY, this should be elastic enough for all who profess to have given themselves to Christ, to be His, and to live and work for Him! Can any claim that this is a promise which a really earnest Christian in any of our churches may reasonably shrink from making? Would not the implication be that that life must be on a low level, and know but little of true fellowship with Christ, which could be satisfied to go for a whole week without remembering the interests of His Kingdom, and without offering earnest prayers for its extension?

ONE of the advantages of the W.B. arrangement is that it enables its members to bring before God regularly and definitely the work and the workers in all the mission-fields in which we are or should be interested, and many have expressed their grateful appreciation of the valuable help they have thus received. But there is another side to this question which should never be forgotten. Think of our beloved brethren and sisters who have gone forth as the messengers of the churches and as our representatives to far-off lands, many of whom are standing at their posts of duty like lone sentinels in the midst of dense heathen darkness, and of the encouragement and stimulus that the consciousness that they are being thus lovingly and periodically remembered at the Throne of Grace must bring to them.

I AM glad to be able to report very encouraging success in relation to the Circulating Missionary Library, which now includes about 1,200 volumes; and, as many valuable additions have been made since the catalogue was published, I have given the numbers and titles of these books (see third page of cover), and beg to suggest that all who are interested in the Library should preserve this list, and add it to their copy of the catalogue.

JAMES E. LIDDIARD.

"I HAVE been driven many times to my knees by the overwhelming conviction that I had nowhere else to go. My own wisdom, and that of all about me, seemed insufficient for the day."—*Abraham Lincoln.*

ANNOUNCEMENTS.

DEPARTURES.

The REV. J. RICHARDSON, MRS. RICHARDSON, and child, returning to MADAGASCAR, embarked per steamer *Tanta/ton Castle*, July 24th.

The REV. W. N. LAWRENCE, MRS. LAWRENCE, and two children, returning to AITUTAKI, HERVEY ISLANDS; the REV. A. BEVAN WOOKEY, B.A., B.D., and REV. J. H. MORLEY, appointed to SAMOAN ISLANDS, and MISS SIMMONS proceeding to MANGAIA, embarked per steamer *Parramatta*, August 13th.

ARRIVALS.

MR. JENKINS, from CHI CHOU, NORTH CHINA, per steamer *Telamon*, July 25th.

The REV. THOMAS BROCKWAY, MISS AMY BROCKWAY, and MASTER ROWLANDS, from MADAGASCAR, per steamer *Pembroke Castle*, August 1st.

BIRTH.

PARKER.—On May 7th, at Chin Chou, North China, the wife of the Rev. J. Parker, Mongolla, of a son.

DEATHS.

ABEL.—On April 3rd, at Kwato, New Guinea, the daughter of Rev. C. W. Abel, aged 3 years.

BROCKWAY.—On July 6th, at sea, on board the *Pembroke Castle*, Hannah, the wife of the Rev. Thomas Brockway, of Madagascar, aged 63 years.

TERRELL.—On August 7th, at Hlau Kan, Mr. W. G. Terrell. (By telegram.)

ORDINATIONS.

AN ordination service was held at Christ Church, Enfield, on July 21st, in connection with the appointment of Mr. A. BEVAN WOOKEY, B.A., B.D., as a missionary to the SAMOAN ISLANDS. The usual questions were asked by the Rev. R. Wardlaw Thompson, the Foreign Secretary of the Society, the ordination prayer was offered by the Rev. H. Storer Toms, the field of labour was described by the Rev. W. E. Clarke, of Samoa, and the charge was delivered by Rev. W. F. Adeney, M.A., of New College.

ON July 22nd, at Newland Congregational Church, Lincoln, MISS FRANCES HARE was dedicated to missionary work at FIANARANTSOA, MADAGASCAR. After reading and prayer by Mr. G. T. Sadler, B.A., Miss Hare read a brief account of how she had been drawn to the work, and of her desires and hopes in connection with it. Rev. R. Wardlaw Thompson then described the field of labour, indicating the possible delay of Miss Hare's passage owing to the disturbed state of the country. He pointed out that Miss Hare would have the superintendence daily of a school of about a hundred girls drawn from the Betsileo people. Professor Findlay, of Leeds, offered the dedicatory prayer, and Rev. J. D. Jones, M.A., B.D., delivered the address, urging the cultivation of personal holiness and a faithful devotion to the one Lord and Master. J. Ruston, Esq., J.P., D.L., presented Miss Hare with a gold watch and chain, given by several of her friends at Newland Church, after which the meeting was closed with the Benediction.

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